

# Zion's Herald.

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## The Outlook.

Rutherford B. Hayes, who was born in Delaware, O., October 4, 1822, and died in Fremont, O., January 17, 1893, was variably distinguished as a general in the Civil War, as member of Congress, as governor of his native State, and as nineteenth President of the United States. Graduating from Kenyon College in 1842, he began practice at Fremont, at the close of his law course at Harvard, in 1845. Though honorable and serviceable to the country, his military record was undistinguished. Promoted for gallantry at Cedar Creek, his service, being as it were in the skirmish line along the border, afforded no opportunity for conspicuous action. At the close of the war he was sent to Congress. So well did he run in the canvass that he was nominated for governor of Ohio against that old Roman, Allen G. Thurman. Against great odds he carried the State in three successive canvasses. In seeking a successor to General Grant, Hayes' running record was not forgotten. Though his victory was not quite so clean when pitted against Tilden, the electoral commission awarded him the prize of the Presidency. If there was sharp practice on either side, the public believed the successful candidate was free from blame. To his friend, Senator Sherman, at New Orleans, he wrote: "A fair election would have given us about 40 electoral votes in the South, at least that many. But we are not to allow our friends to defeat one outrage and fraud by another. There must be nothing crooked on our part. Let Mr. Tilden have the place by violence, intimidation and fraud rather than undertake to prevent it by means that will not bear the severest scrutiny." These words agree with the temper and later conduct of the man. Though on the outer edge of the storm period of reconstruction, his administration was peaceful and successful. He did much to allay the excitement and harmonize the sections. A Southern Democrat was taken into his cabinet, and the troops were withdrawn from the South. The 250,000 popular Democratic majority of 1876 was reduced to zero in 1880, so that in serving the country he had best served his party by turning the set of the tide in its favor. The good fortune which came to him was neither accidental nor undeserved. He was always ready for opportunity, and generally knew how to make the most of it. To a good balance of powers, a clear intellect, a strong though calm will, and good sense he joined an incorruptible integrity. He grew in popular favor after he left the Presidency, which is the more remarkable as he ceased to meddle with politics. If one of the secondary figures in the presidential group, he will be remembered by the American people with great kindness as a true patriot and faithful public functionary.

## Brief Comment.

THE National Board of Trade has just held a session at Washington and considered many matters of interest. It began by re-electing for the twenty-fourth time its president, Mr. Frederick Fraley, of Philadelphia, who at the extreme age of ninety years made a graceful speech in acknowledgment. It declared itself opposed to the Anti-Opinion bill, and in favor of certain amendments to the Interstate Commerce act to give greater effect to the finding of the Commission. A resolution was adopted urging Congress to build a ship canal around Niagara Falls. The Chicago Board of Trade recommended the stricter enforcement of the immigration laws, and to amend them so as to require certificates from the port of departure as to the moral character of the immigrant, such certificates to be countersigned by the nearest United States consul. The Boston Merchants' Association asked for similar and even more thorough legislation in that regard. The discontinuance of silver-purchasing was discussed, but action postponed until next year. The consolidation of third and fourth classes of mail into one, to be mailed at two cents for one cent, was recommended. The Board has done much towards uniting the work of the various boards of trade in the large cities, and is the medium of crystallizing their efforts in reaching sound legislation for the best interests of trade throughout the country. Fifty boards of trade and chambers of commerce were represented at the Washington meeting, and some conception of its importance can be gathered from this fact. Mr. Hamilton A. Hill, of Boston, has been secretary of the National Board for a period of twenty-four years. Mr. Jonathan A. Lane and Mr. William T. Barker were chosen vice-presidents for Massachusetts.

THE Louisiana Lottery which, by force of a concentrated and educated public opinion, has been compelled to give up business in this country, has at last found a home in the Republic of Honduras, whither it will sit on the expiration of its charter, January 1, 1894. It has been granted a monopoly of the lottery business among that unfortunate people for a period of fifty years. The use of the Island of Guanaja in the Bay of Honduras has been conceded to it. The government has evidently sold itself bodily to the lottery company, putting the government seal upon its tickets, giving it a right to lay a cable and run a steamship line from any port in Honduras to Europe or America, and admitting all lottery articles free of duty. For these privileges the company pay the government \$1,000,000 in gold and a percentage on the face value of all tickets sold by them. It is among the plans of the managers to make a fashionable winter resort and another Monaco to lure men and women to destruction. It is a matter of profound gratitude that this country is to be rid of such a desolating curse; and with the present laws regarding the mails, it would seem possible for the lottery company to be born of its capacity for evil. The trip from New Orleans to Guanaja can be made by steamer in two days. By the contract the government of Honduras is to have the free use of any cable or steamship line built by the company.

THE National Convention of the American League for Good Roads held its first meeting the past week in Washington. Few subjects have attracted more attention recently than that of good roads throughout the country. The topic does not give much room for sentiment, but is amply capable of comprehension both by the unlettered and the most intelligent. It is the purpose of the League to influence the State and county authorities in the matter of road reform, so that desirable laws upon the subject may be adopted by the legislature of the several States. The importance of good roads has been growing more and more apparent to farmers and various kinds of freight carriers. While attention to the subject has been most especially drawn by the bicyclists, it has been easily demonstrable that the expense of good roads is returned by the decrease of wear and tear in teams. In some sections of the country it has been estimated that it costs twenty-five per cent. of the receipts to get grain to market by teaming on account of bad roads. The State Department has instructed its consuls to give exhaustive examination to the condition of roads and the process of making them in foreign countries, and a careful report has been received and published. It is also proposed to have the Geological Survey add to their other duties an examination of various roads for purposes of road-building. A road exhibit at the World's Fair is contemplated, and an appropriate report from government has been asked for.

## ROBERT BURNS.

REV. W. J. HEATH.

ROBERT BURNS was born in 1759 and died in 1796. A short life, if measured by years; a long one if estimated by what he suffered and achieved. Each recurring anniversary of his birth calls attention to his character and work, and the scrutiny serves to put both in a truer light. One cannot read the story of his life without indignation at the treatment he received; nor can one become acquainted with his character without mourning over the weaknesses he exhibits. His genius shines with more resplendent lustre as we become familiar with it, and his faults appear greater and less excusable as we come to know them. There is a tendency to minimize his faults so as to exalt his character. But the verdict as to his character is made up, and we need not seek to alter it. No fair estimate of his character can be made without taking these faults into the account. The Germans have so defiled Goethe that to mention his faults is almost like a profanation of all that is sacred, and will not be tolerated for a moment. Unfortunately you cannot feel so about the faults of Burns. There is such a thorough humanness about them, they belong so completely to poor, weak, human nature, that they will not bear being put upon a pedestal and glorified; the only thing you can do is to let the vail of time cover them as with a mantle of charity.

Now do I propose to discuss his place in literature. The fact is, he is just one of those men who march in and take their place by virtue of a divine right. While you are discussing what place they shall have, or ought to have, they have taken it, and so settled the question forever. And so with the value of Burns' poetry — it does not depend upon the verdict of the critics; indeed, it becomes itself a standard of criticism. I will, however, call your attention to one fact. Burns and Moore are perhaps the two greatest lyric poets of the ages. But there are two things in which Burns shows his great superiority over Moore: First, in the wider range of his poetry; and, second, in that he has done for Scotland what Moore has failed to do for Ireland — unified it, furnished it a vehicle for the expression of national sentiment. 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## The Epworth League.

New England District.

## OFFICERS.

George S. Butters, President, Fitchburg, Mass.

R. S. Douglass, 1st Vice-President, Plymouth, Mass.

Miss Alta C. Willard, 2d Vice-President, Manchester, N. H.

A. S. Roe, 3d Vice-President, Worcester, Mass.

Miss Minnie G. Spear, 4th Vice-President, Newton Centre, Mass.

Frederic H. Knight, Secretary, Springfield, Mass.

Wm. M. Flanders, Treasurer, Newton Centre, Mass.

Mrs. Belle Goodwin, President Junior League, Malden, Mass.

## THE PRESIDENT'S OUTLOOK.

ENCOURAGING reports are coming in of marked religious interest in many of our chapters. Revivals of great power are in progress in some of our churches, and the Epworth League cannot but receive new inspiration. What is to become of these converts? They are to be strengthened and brought into the church, and the League can be one of the effective agencies for this desirable end. In several of our churches a committee from the chapter have taken the name and address of each young person who has risen for prayers or been forward to the altar. Then they are called on and encouraged by young people of their own age, and as a result nearly all of them unite with the church on probation. These converts should be invited to join the League as soon as reasonable, and it will also be helpful if members of the different departments can give them something to do in the way of responsibility so that they can feel that they are of some service. It would be something new and helpful as well if reception could be given to the probationers some time next month. Arrange an address by the pastor or some earnest Christian, and make the converts feel that the church is deeply concerned in every interest of their new life.

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An earnest young president asks if it is advisable to advertise the devotional meetings. Why not? This is one of the objects of the topic cards. The best chapters are most generous in appropriations for printer's ink. Use bulletins, cards, notices—in fact, every legitimate means, to let the young people in your section know that you are holding interesting and aggressive religious services. In one section some enterprising young people went to the expense of advertising their services in the horse-cars. There are hundreds of ways that can be successfully used to call the attention of young people to your meetings. Use the means best suited to your locality, and do not be afraid to let the general public know that you are doing something.

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One word about statistics. From now until the Spring Conferences the ministers will be revising and preparing the statistics of the different departments of church work for publication in the Minutes. I am afraid that our reported membership is not as reliable as it ought to be. This would be a good time to look into the matter very carefully and find out just where we stand. The facts would stir up some chapters to increase the membership and also reveal to some self-complacent ones the need of greater activity. Better than all, we should know the truth, and that is always a means of grace.

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Do not forget the reading course. If some of the most intelligent members take it up and talk about it, those who need it most will be encouraged to undertake it. I am sure that the books selected will prove benefit to any one.

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Our League literature is increasing. I can already count quite a list of helpful and inspiring books which have come to my study table. I have just laid down an excellent one, published in London by Rev. J. Hugh Morgan, who attended the Ecumenical Conference at Washington. The *Methodist Times*, of London, Dec. 29, 1892, says of it: "Mr. Morgan was greatly struck by the sudden and prodigious growth of the Epworth League in America. It met a great want of our vast communion on the other side of the Atlantic, and the same want exists in the same degree in our churches at home. We have very little organization to attract and encourage the young men and women of our own families. Methodism at the outset was a great evangelistic agency for the purpose of converting heathen men and women. We hope it will never lose that feature. But it is now something more than that. We have a million children at this moment growing up in our Sunday-schools and families. What are we doing for them? The Junior Society class meets their case only to a very limited and doubtful extent."

GEORGE S. BUTTERS.

## PARKMAN LEAGUE CHAPEL, Shahi, India.

JOHN RAMSEY.

**A** BOUT a year ago, at one of the Sunday night League meetings, "Missions" being the subject, it was suggested that something definite should be done on that line, and the proposition was made that \$500 should be raised for building a chapel in India. This was heartily endorsed by the pastor, and the larger part of this amount was pledged on the spot, the balance easily raised by subscription, and the full amount presented to Dr. Butler.

Now while this money was being collected in India, India was experiencing a great re-

vival. That year in the North India Conference 3,000 were received into the church, while 16,000 remained as probationers, and Dr. Scott, one of the factors in that work, claims that there are 40,000 converts ready to be received into the church as soon as we are able to care for them.

In the village of Shahi (Shahjee), about thirty miles from Bareilly, a number had turned to the Lord, but being poor, many had to exist on their earnings of \$1.20 a month, they had no place in which to meet except under a friendly tree. In this time of their emergency, the gift from Parkman Street reached them, and with the bricks which they made they built the walls, with the wood from the forest the roof, and the money purchased those things that were necessary to buy, and so the church was completed. Rev. Abraham Solomon, their presiding elder, writes that the people are rejoicing over their new church home, which they have named the "Parkman League Chapel."

Only three months have passed, but see what has been accomplished: A native preacher has been sent to them, and in this brief time there have been gathered into that little church 50 full members and 180 probationers, and the church has charge of 250 Sunday-school scholars. When these facts were made known, steps were at once taken to furnish them with singing books and Bibles, and the League also propose to support the native preacher independent of the Missionary Society.

As we pause and look backward at this work, we wonder if, without this aid to provide a shepherd to lead them and a church to hold them, they would not have wandered back again into heathenism. Then we look forward, and seem to see a vision of the Christianizing influence of this people on those eighteen villages over which they have charge. While we rejoice at what has been done, we are also saddened to think of those other villages which have been asking and waiting, but so far have waited in vain. To see these children of the kingdom asking for the Bread of Life, and no man to break it unto them, is one of the most sorrowful scenes God's people ever looked upon.

Dr. Butler says there are at least one hundred villages in a condition similar to Shahi; and surely there must be one hundred chapters among our ten thousand that would reach out a helping hand to this people. This is not a question of ability, but of inclination. We may be poor, but the world is rich, and when we have done our part, He who owns the silver and the gold, and the cattle upon a thousand hills, will unlock these treasures as in the past, and provide His people with the necessary means.

Write to Rev. Wm. Butler, D. D., Newton Centre, Mass., for particulars, and make your chapter a direct factor in building up our Lord's kingdom "in the regions beyond."

Atlantic, Mass.

## PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

## Dept. of Spiritual Work.

R. S. DOUGLASS.

First Vice President.

## OUR AIM: The development of Christian character.

## Preaching Services.

The size of the congregation is important—in towns indicating the permanent element of church strength; in cities indicating the hold upon the masses.

## HOW SHALL WE GET LARGE CONGREGATIONS?

The League should draw the congregation; the minister should hold it, and vice versa, by means of:

- I. Visiting.
- II. Welcoming.
- III. Personal Attendance.

Visiting.—1. Direct. (1) Every League member personally responsible for calling on every one they know to be non-churchgoers, and inviting them to preaching services. (2) Special organizations for visiting, subject to the direction of the pastor and of the president and first vice-president of the League. (3) "Recruiting Squads" of young people. (4) "One-a-week Bands" of those who will agree, when possible, to give at least one invitation a week to non-churchgoers. (5) "Captains of Pews," who will each undertake to keep one pew filled with non-churchgoers. (6) "Visiting Committees" of consecrated women, who will make this their first and principal church work. (7) When any member of a family attends any service, call at once on the family and invite the others. Keep calling till they come or definitely decline the invitation. (8) Find out all families and individuals not churchgoers and see that they are invited to church. (9) Don't require the pastor to put his time into calling on you to keep you from backsliding; give him all his time for aggressive work.

2. Indirect. (1) Small cards of invitation with printed services for distribution. (2) Large printed cards to hang in public places. (3) Invitations mailed to those staying at hotels and boarding-houses, whose names can be obtained of hotel clerks or from the register. (4) Blackboard on front of church, neatly lettered, announcing at least all special services. (5) "Gospel Carriages" in cities for street preaching, with League musicians and singers. One League by this means has drawn apparently hopeless cases to church. (7) "Gospel Push-carts" for city alleys too narrow for Gospel Carriages.

"I am made all things to all men, that I might by all means save some."

Plymouth, Mass.

Dept. of Mercy and Help.

ALTA C. WILLARD.

Second Vice President.

During the last few weeks a number of things have been brought to my attention that belong to this department.

Some members of the League formed themselves into a quartet and learned songs of temperance and Christian love. They were called upon to help the services held at the Industrial School, and did so with their songs. Often those who have charge of the jail or the Mercy Home request the

League to sing at these places once during the month, for it has been found that some hearts can be reached in this way and good results follow.

If the pastor takes his turn with the other pastors of the city in conducting meetings at the Ladies' Aid Hospital, the League follows in a body and by a regular League prayer-meeting give to these aged people a glimpse of young Christian life and experience.

Temperance papers could be distributed to the children that would please and instruct them.

The members of one League take turns in calling for two blind sisters and escorting them to and from the church each Sunday. This could be done not only for those who have lost their sight, but for those who are spiritually blind and who do not care enough to attend church to go alone.

Manchester, N. H.

## Dept. of Literary Work.

ALFRED S. ROE.

Third Vice President.

JAMES RUSSELL LOWELL.

February is conspicuous as the birth-month of two of America's most famous poets—Longfellow and Lowell. But as the 22d comes before the 27th day, we will give this month to him of the "Biglow Papers," reserving the older writer till March.

As Washington's birthday is a legal holiday in nearly all the States, why will it not be a good plan to add to the interest of the day by giving up its evening to the consideration of the life of one who was in every sense a patriot and a scholar? Cyclopedias and newspapers of August, 1891, will give necessary data concerning his life, but it will be well to have access to Underwood's life of the poet to secure a discriminating estimate of his worth in the world of letters. Of course some of the Leagues may have read enough of Lowell to have formed opinions of their own. Such members will be ready to discuss his merits knowingly; but it is fair to assume that the majority of our Epworthians have read but little of his glowing verse. I state this from the fact that nine-tenths of the people of today, young and old, read very little aside from the daily papers, and they contain scarcely any literature higher than Bill Nye and James Whitcomb Riley. Lowell was a conspicuous figure in our literature many years ago, and his prose and verse will continue to be read by those who love the best of everything long after such ephemeral lights as those mentioned have been effectually forgotten.

Perhaps some of the readers of these words live near Cambridge. If so, visit Lowell's old home at Elmwood. You will be cordially received. Look through that beautiful study. Glance at the window at which he stood when he "thought of a mound in sweet Auburn," and you may see where he is slumbering with his loved ones; then come home and tell to your associates the story of your trip. Learn to recite "The First Snow-fall"—one of the most beautiful poems in our language, fit to rank with the immortal "Elegy on a Country Church-yard." "An Autograph" should be committed to memory by every man and woman who has the slightest aspiration in living, for

"Not failure, but low aim is crime."

"The Courtin'" will please many, for Lowell is a master of humor. The "Commemoration Ode," fitly discussed, will give the participants a good notion of Lowell's feelings concerning the War of the Rebellion. Should you read the "Biglow Papers," first series, you will have a good comprehension of the way the North looked upon the Mexican War. Should you be prompted to take up Lowell's prose, his "Among My Books," first and second series, will afford food for thought and reflection for many a day and evening. In fact, that reader who can read and digest Lowell's prose, appreciating all or even the most of his allusions, ready to take pleasure in the very best expression in our language.

Lowell's writings are published by Houghton, Mifflin & Co., of Boston, and they are issued in so many forms that they will fit the size of almost any purse.

Worcester, Mass.

## Dept. of Social Work.

MINNIE G. SPARE.

Fourth Vice President.

A musical evening is always delightful, and one of the Kinder Symphonies can be used with very satisfactory results. There are several very good ones to choose from, many of them employing seven or eight instruments in addition to the piano, and others may be added. Haydn's "Toy Symphony" is good, and another called "The Sleighbell Party," op. 193, by F. X. Chevalot, is particularly fine; the one with the piano score arranged for four hands is much simpler and fully as pretty. The symphonies would require a number of rehearsals, but I think the entertainment would prove extremely enjoyable.

There is an amusing game called "Conundrums." The company is arranged in a circle, and the person on your left whispers a name, while the one at your right mentions an object. You then repeat aloud the conundrum and give an answer. For instance, you have given her the name, "George Washington," and the object, "Bunker Hill Monument;" then the conundrum will be, "Why is George Washington like Bunker Hill Monument?" This you must answer. Of course the names of the friends taking part in the game may be used, and often the answers are very amusing.

Newton Centre, Mass.

## A BOY HERO.

In heartless Paris, which to foreign eyes seems made of mirrors, gaslight and display, a splendid building's walls began to rise, Ascending stone by stone from day to day. High and more high the pile was builded well, And scores of laborers were busy there, When suddenly a fragile staging fell, And two strong workmen swung aloft in air,

Suspended by their hands to one slight hold.

That bent and creaked beneath their sudden weight;

One worn with toil and growing gray and old;

One a mere boy, just reaching man's estate,

Yet with a hero's soul. Alone and young,

With it not well to yield his single life,

On which no parent leaned, no children clung,

And save the other to his babes and wife?

He saw that his deliverance could be brought

The frail support they grasped must surely break,

And in that shuddering moment's dash of thought

He chose to perish for his comrade's sake.

With bravery such as heroes seldom know,

"Tis right," he said, and, loosing his strong grip,

Dropped like a stone upon the stones below,

And lay there dead, the smile still on his lip.

What though no laurels grow his grave above,

And o'er his name no sculptured shaft may rise?

To the sweet spirit of unsee fish love,

Was not his life a glorious sacrifice?

God, when He created the universe, obeyed the law of brevity; for He said, with sublime directness, "Let there be light!"

Cæsar's "Veni, vidi, vici!" has been the admiration of all succeeding ages. The religions of the world have been condensed into mighty words. There are words of weight and momentum that we know are half battles; and the greatest thoughts of all time have been put into words, not into addresses or a dribble of commonplace. The great orations of antiquity were mainly short, and for this reason they have been remembered. Paul's sermon on Mars Hill was condensed into a paragraph, but none other save that of the Great Exemplar was ever more memorable. The human memory is a defective and imperfect thing, capable of holding but few consecutive impressions, and even these must be deeply stamped to be retained. — *Christian Register*.

How to Treat a Sweetheart.

Because a man loves you, is that any reason why you should be inconsiderate of him?

writes Ruth Ashmore in her "Side Talks with Girls" department in the *Ladies' Home Journal*.

Because he loves you, shall you give no thought to the words you say to him?

Because he loves you, shall you laugh at his affection, and think his expressions of it are funny?

Because he loves you, shall he be the last to be thought of?

Because he loves you, shall he be treated so that he wonders, after all, if you have any love for him?

Because he loves you, shall you seem to want to pay a tax on him in the way of presents and entertainments that, it is just possible, he cannot afford?

Because he loves you, shall you never think it necessary to say the sweet words of thanks for the courtesies he shows you?

Because he loves you, shall you not think it necessary to be at your best and sweetest for him?

Oh, you foolish girl! If this love is worth having, if this love is real and true, if it is really your sweetheart who has come, then you possess a great treasure, a treasure which you may lose some day if you are not careful. Love is lost by thoughtlessness, and by selfishness more than by any other way. Do you want to lose your love? It is like those old Venetian glasses, fine, slender and delicate; pour into one a great wealth of your affection, and the glass will hold it, but let one drop of the poison of self will or indifference get there, and the glass is shattered into a thousand pieces.

## I Would be Patient for a Little.



# Zion's Herald.

WEDNESDAY, JAN. 25, 1893.  
(Entered at the Post-office, Boston, Mass., as second-class matter.)

## Contents.

PAGE

The Outlook  
BRIEFER COMMENT. Robert Burns. — The Editor of the Methodist Review  
The Epworth League  
THE PRESIDENT'S OUT-LOOK. Parkman League Chapel — Practical Suggestions for Busy Workers. OUR LEAGUE SCRAPS BOOK. A Half-dozen Helpful Books. — Advertisements  
Our Book Table  
FRESH FROM THE FIELD. OBITUARIES. Advertisements  
Editorial  
Wanted! A Crusade — A Greatly Misused Word. Plea for Sunday Opening. — Dr. Sherman's History. — The Faith-healing Superstition. PERSONALS. BRIEFLISTS  
The Conferences  
Short Original Articles. — Money Letters. CHURCH REGISTER. Business Notices  
The Epworth League  
Selected Poems. THOUGHTS FOR THE THOUGHTFUL. Susan and Webster. SUGGESTING TOPICS FOR FEBRUARY. MEETING TOPICS FOR FEBRUARY. JUNIOR LEAGUE. How to Organize  
The Sunday-school  
THE CONFERENCES. Reading Notices. — Advertisements  
Review of the Week  
Bishop Brooks is Dead. THE CONFERENCES. Advertisements

WANTED — A CRUSADE.

Aggressive and objective work is the only thing that will keep any organization permanently alive. A political party with no fight in it, and nothing to fight for, would soon cease to exist. A church without a definite mission to perform, and a definite devil to contend with, would speedily be in need of an epitaph. All institutions and organizations, as Mrs. Partington would say, must have "suthin' to but agen' in order to keep themselves alive and vigorous; and this is just as true of a religious organization as of any other. Its vitality depends upon its aggressive ness.

We heard a gentleman say, the other day, of the Christian Endeavor Society: "It has reached the point now where it must begin to die, unless it gives itself body and soul to some grand practical crusade." True, very true; and the same will have to be said — if not now, yet before very long — of our own Epworth League.

The truth is, young Christian friends — and we may as well face it squarely — that an organization for the nurture of personal piety has no abiding root. If that is what the Christian Endeavor Society is, or if that is what the Epworth League is, in the main, these organizations are not working on the right principle. How is it? Are we trying to cultivate personal piety above everything else? Are the maintenance of our weekly prayer-meetings, the evidences of spiritual growth and culture among our members, the continuance of our sporadic charities and benevolences, the general tone of our organic religious life, the chief things we are working for? If so, the homely old illustration comes in very pat — we are trying to lift ourselves by our boot-straps. The reaction is equal to the action. We shall never get beyond a certain point of development. It isn't more consecration that we are in such vital need of, as more opposition. This strong, warm-blooded, youthful institution — is it languishing for want of "suthin' to but agen'?"

We put the suggestion in the form of a question. But it is bound, sooner or later, to have a positive significance. If the Epworth League does not feel the need of a grand practical crusade today, the time is surely coming when it will. Spiritual athletes cannot go on forever getting up muscle. It will only become a burden to them unless they get a chance to use it in some actual conflict. What are gymnastics good for, if they remain forever gymnastics?

Wanted — a crusade. If the Christian Endeavor Society has one, what is it? If the Epworth League has one, what is it? Where are the maps of the hostile territory? Where are the plans of the campaign? Who are carrying the banners? What is the rallying cry? Is the Epworth League engaged body and soul in any of the great reforms of the day — temperance, social purity, the extension of education among the city poor, Christian socialism? Indirectly, of course, and in certain localities directly, the League does aid all these great crusades; but what honor or profit is it to send small bands of soldiers here and there to take part in half-a-dozen revolutions? The whole organization as an individual fighting unit ought to throw itself into some one grand crusade and fight it out unto victory. Think what a tremendous power either one of these great organizations of young people would be, if it gave itself utterly to the service of any present-day reform! No force could stand against its concentrated thousands?

This whole continent of ours is groaning under the terrible slavery of the liquor power. But how long could that power endure if the Epworth League and the Christian Endeavor Society should join hands and hearts against it, from the Gulf of Mexico to the confines of eternal snow, and from Boston's gilded dome to San Francisco's Golden Gate? It

would waste away like the host of Sennacherib before the sword of the Lord's Angel.

Wanted — a crusade; something objective; something all-enlisting; something to set souls on fire with indignation and resolve. That is the perpetual need of any organization with the breath of truth and enduring life in it. That is the need of the united young people of all our churches, of whatever denomination, throughout America. Out of the Christian training-school into the Christian arena — is not that the true law of spiritual development and accomplishment?

## A GREATLY MISUSED WORD.

Would it not greatly conduce to the advantage of the churches in more ways than one if our ministry, and membership also, would take some pains to rescue one of our noble Biblical words from the perversion which has, in current usage, so unhealthily come upon it? We refer to the word "holiness," with its cognates, "holy," "sanctified," and "santification." That it is used throughout the New Testament, as well as by all proper implications and definitions, of the entire church of God, of all true believers, all God's children, no one who has examined the matter can have the hardihood to deny.

Quotations in proof are hardly called for, the matter is so plain and simple. The Epistles are directly addressed to the "saints" or holy ones, to "them that are sanctified," to "the church of God," these terms being in manifest apposition. Paul writes to the Corinthians: "Ye are washed, ye are sanctified, ye are justified," meaning simply, as the context shows, that they had been brought into God's family and were "heirs of the kingdom." The whole trend of Scripture usage is in one direction on this point, and if anywhere we could with propriety be exhorted to Scriptural in our language, it would be here.

Mr. Wesley says: "It is not proper to use the term sanctified in the sense of saved from all sin without adding the word wholly, entirely, or the like, since it is continually applied by St. Paul to all that were justified." He also says: "Love is the one kind of holiness which is found in various degrees in believers who are distinguished by St. John into little children, young men, and fathers. In the same proportion as one grows in faith he grows in holiness or increases in love."

It is not time that a firm stand was made in behalf of a consistent use of this term? It is not a matter of small importance. Unspeakeable damage is done to the church, incalculable harm is wrought, when it is implied and taught — that the common misuse of this word does imply and teach — that a man may be a child of God, justified, regenerated, and with the witness of the Spirit to his adoption into the family of God, and yet be unclean, unholly, and unanointed. It must not be admitted for a moment that to be born again of holy seed, and tabernacled by the Holy Ghost, is to be unholly, or anything less than holy.

To say that such a one is partially holy, or has the beginnings of holiness, does not adequately express it; for he is predominantly and distinctively holy. Holiness has dominion in and over him, Jesus reigns in his spirit and body, he is delivered from the dominion of sin and death and Satan. A babe in Christ, though in some degree carnal, is yet, in the main at least, spiritual, and saintly and sanctified; that is, set apart to the use and service of God. The discouragements are revealed. The poverty of the people, the want of educational leaders, the lack of experience, appear to be an insuperable bar to success. The faith and courage of that band of itinerants in the presence of these obstacles is an once instructive and inspiring. They moved out, they knew not whither, to trace a new path across the desert to their land of promise; but in the obscurity and in the enemy's land, they never doubted, never faltered. Failure in any one of their measures made place for a renewal of their efforts; and as they moved on, friends came to their aid of whom they had no knowledge at first. In the whole enterprise the leaders kept step with Providence, in whom they implicitly trusted.

After the failure at South Newmarket, another marvelous chapter opens at Wilbraham. This was to be a success; but how near it came to another failure we can hardly say. The institution came within an inch of being established at Lynn, in the vicinity of older institutions, where it would have had less chance to succeed. By a curious little turn, by the famous ninety-mile ride of Minister Peck, the prize was won by Wilbraham, a town admirably adapted for such a school by the salubrity of the climate and the character of the population, and situated in a region where there were fewer rival institutions.

The Academy at Wilbraham was fortunate in its group of founders: Fisk, the incomparable, Col. Amos Binney, William Rice the elder, Abel Bliss, Abraham Avery, Joshua Crowell, Calvin Brewer and others are among the immortals. The record of their courage, endurance and noble deeds can never pass from the memory of those who have enjoyed the advantages of the institution they founded.

Silence on this matter is complicity with a most serious evil. Let it be persistently and prominently reiterated that there are no unholly children of God, and that only unaved men are unchristianized.

**PLEAS FOR SUNDAY OPENING.** The pleas made for the opening of the Columbian Exposition on Sunday are usually specious but unsound. The premises are often false. The accommodation and education of "the self-respecting, industrial people of the nation" are given by the Boston Herald as reasons for the opening on the Lord's Day. The writer knew very well the people had made no request of the kind, and that they are, so far as known, satisfied with the present arrangement. The real parties, for whom the Herald speaks, are the railroad men, the hotels, the saloons, the bucksters, and the criminal and sporting classes, who have far more regard for their own pecuniary interest and personal gratification than any concern for the education, elevation and comfort of the people. The plea for the people is a blind. The real plea is in favor of the Europeanization of Sunday — that is, of making a grand holiday of Sunday. Indeed, that very catholic sheet is bold to confess that "the opening of the Fair on Sunday will do something to popularize this way of keeping Sunday," though it is benevolent enough to hope that it will not be the real reverence for the Lord's Day or make any fewer Christians in the United States than there are now.

The fact in the case is, the sober, self-respecting people are the very ones who would not attend the Fair on Sunday. The writer would hardly

have been further astray if he had plead for the opening for the accommodation of the body of religious, churchgoing people of the nation. In this case the plea would have been a little barefaced perhaps, but hardly more so than when made in behalf of industrial classes.

The real animus of the article comes out when the legal closing is set forth as a piece of "narrow sectarianism" by people "who think that they can legislate religious conduct for other people, and who wish that their own ideas shall be the basis of that legislation." The writer seems to forget that Sunday is a legal rest day through the whole land; that the Sunday closing is no innovation, devised for the occasion. The opposers are the innovators, who seem to think it is proper to legislate irreligious conduct for other people and who wish to make their own ideas the basis of that legislation.

## DR. SHERMAN'S HISTORY

### OF THE WESLEYAN ACADEMY.

The trustees and friends of the Wesleyan Academy at Wilbraham have waited long for a historian of their noble institution; they have found him at length in one who has produced a work of great value which cannot fail to be highly appreciated by educators in the Methodist Episcopal Church, and especially by those who have been connected with the institution as officers, teachers and students. The work is profusely illustrated. There are new views of the building, the grounds, the public walks, and the society rooms with their present outfit. The illustrations — nearly a hundred in number — add greatly to the interest of the book; they enable us to see as well as to hear, and impressively exhibit the progress of the institution. The old Academy at Newmarket appears like a speck on the horizon; then comes upon the scene at Wilbraham the single building of 1825; the next turn of the kaleidoscope reveals the group of wooden buildings in 1852, as they were about to go up in smoke, to be succeeded by the palatial proportions of later years, but marking the struggles and victories, and giving brief yet truthful and vivid pictures of the men and women who have been chief actors in the enterprise.

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The views given of the faces of the men and women who have been chief actors lend a fresh interest to the narrative. The likeness of Fisk, which heads the list in the opening of the volume, has been familiar to us in other relations; but there are others of whom we had heard, but whom we had never seen. The reader will appreciate the sketch of that old Roman, Abel Bliss, as he turns to the picture, as also that of Abraham Avery, as he reads the famous saddle story and studies the physiognomy of the saddler on the opposite page. The principals are there to speak for themselves; as also some of the beloved teachers who have lived in the hearts of many pupils. There is honest old Nathaniel Dunn as he appeared at 81, Goodnow, the genial Marcy and Newhall, with students and benefactors. There are bishops — Bowman, Baker, Mallalieu and Haven; there are presidents of colleges — Merrick of Ohio Wesleyan, Pickard of Mount Allison, Andrews of Brown, and Reed of Dickinson, a goodly group. The illustrations alone are worth the price of the book. The volume is published by McDonald & Gill, Boston.

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than Fisk himself. The record of this born captain, as of his chief marshals, the matchless Newhall, Marcy, Warren, Judd and others, as well as his achievements in architecture, is given with some fulness in several glowing chapters. Raymond's administration covers the Augustan age of the Academy. The old institution in wood was burned to ashes; the new one in brick remains in greater magnitude and grandeur, and remains the superb monument of the one genius able to achieve the marvelous success. The story then runs on through the terms of Cooke, Fellows and Steele down to that of the present incumbent. Dr. Cooke had a great run in the flush times after the war; Fellows came to the helm in the pinch of the reaction; and Steele, after the ship had touched bottom, had the pleasure of seeing it ascend toward the topmost waves. The story, from the start, fraught with a deep and abiding interest, showing not only the growth of the institution from small beginnings to the more ample proportions of later years, but marking the struggles and victories, and giving brief yet truthful and vivid pictures of the men and women who have been chief actors in the enterprise.

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The views given of the faces of the men and women who have been chief actors lend a fresh interest to the narrative. The likeness of Fisk, which heads the list in the opening of the volume, has been familiar to us in other relations; but there are others of whom we had heard, but whom we had never seen. The reader will appreciate the sketch of that old Roman, Abel Bliss, as he turns to the picture, as also that of Abraham Avery, as he reads the famous saddle story and studies the physiognomy of the saddler on the opposite page. The principals are there to speak for themselves; as also some of the beloved teachers who have lived in the hearts of many pupils.

There is honest old Nathaniel Dunn as he appeared at 81, Goodnow, the genial Marcy and Newhall, with students and benefactors. There are bishops —

Bowman, Baker, Mallalieu and Haven;

there are presidents of colleges —

Merrick of Ohio Wesleyan, Pickard of Mount Allison, Andrews of Brown, and Reed of Dickinson, a goodly group.

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## The Epworth League.

New England District.

MOTTOES.

Look Up. Lift Up.

"I desire a league offensive and defensive with every soldier of Jesus Christ." — John Wesley.  
"We live to make our church a power in the land, while we live to love every other church that serves our Christ." — Bishop Simpson.

## WANTED — A CAREER.

"Oh, to do something," my heart kept repeating — "Something so beautiful, noble or fine, That bright it should bloom like a flower in the desert; That clear like a star in the night it should shine!"

Then I looked in the sky; 'twas a quiver already With star upon star, through the glittering night; I looked 'er the land; 'twas a flutter with flowers; What need of my woe one to make it more bright?

Then I looked in my heart, and I saw 'mid its motives What from my own vision I gladly would bide: Commending with longings for art and for beauty, Ah, much of ambition, of envy, of pride!

Then I looked where no star-beam e'er comes penetrating. Where the flowers are crushed on in the unceasing strife, The pitiful struggle for mortal existence That mockery makes of the thing we call life!

And I gave to a child that was walling with bummer The comfort, the beauty, of every day bread; To a soul that was starving for sympathy's music A comppionate word of encouragement said.

Oh, rich this new field for my thought and my And soothed was my longing for beauty and art; For a flower sweetly I'll on my own bower pathway, A star softly rose in my own shadowed heart!

— MARGARITE C. MOORE in *N. Y. Observer*.

## THOUGHTS FOR THE THOUGHTFUL.

Remember that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is the goodness, not the glory. — Farrar.

The common problem, yours, mine, every one's, Is — not to fancy what were fair in life, Provided it could be — but finding first What may be, then find how to make it fair Up to our means.

— Robert Browning.

Through every step in life the Shepherd offers to guide us, if we will but hear His voice and follow Him. He never promises smooth paths, but He does promise safe ones. If we follow Him we may find the steepest cliff, "a path of pleasantness," and the lowest of humiliation a highway to peace. — *Clyster*.

Ought we not to bless God that, overworked in a world to whose exactings we consecrate ourselves, there comes in mercy the evening, as a silver clasp binding together the day and the night? Ought we not to have a care that it be kept bright and pure, sullied by nothing of gloom? Not so holy and beautiful is the evening with which the moon and stars in all their quiet gloom glisten in the sky, as evening within, where human hearts beat true and the hours are sacred to the developing of the best home good. — *J. F. W. Ware*.

The reverent soul can only say, when the tenderest cords are snapped in language which the thought of a parent poet suggests: Dear heart, thou art a man with gentle step; thou hast gone, leaving the gentle impress of thy footprint upon earthland; from whence, and whither? We know only out of God's hand, into God's hand. The same power which gave has taken. The same power which has always presided over our lives and the lives of all who are near and dear to us presides over them still. Our life dream has been disturbed, a shadow has fallen upon our hearts; but it is the same universe which showed us the vision and flooded us with the sunshine. The questions why it is as it is, how it is as it is, we answer with Carlyle: "Sense knows not, faith knows not, only that it is through mystery to mystery, from God and to God." — *Frederick A. Hinckley*, in "Afterglow."

A streamlet started singing seaward-ho! But found across the path its fancy planned A stone which stopped it with the stern command.

"Thus far, and never farther, shalt thou go."

And where the tiny stream was wont to flow A shining lake appeared, with silver strand, Refreshing flower-strewed fields on either hand —

Reflecting starry skies and sunset glow.

By stones that bar the steps we fain had trod;

Whereat we murmur with a sense of wrong,

Unmindful of that by means like this is made

That sea of glass where stand the saints of God

To sing the new and everlasting song.

— *ELLEN THORNTON C. FOWLER*, in *Leisure Hour*.

Professor Drummond, in his delightful book on Tropical Africa, points out that all Africa is criss-crossed by countless footpaths. They lead in every direction, and they are all crooked. A stone is in the way, or a limb falls across the path, and the first savage who comes along goes round it. It never occurs to him to remove it in the interest of the next traveler. The next comes along, and it also, and a permanent bend is made in the path. They have no sense of human solidarity. Where the spirit of Christ has gained a lodgment, men have come to think of those who come after themselves. He makes the path straight." Jesus pours maledictions upon them who place stumbling-blocks in the path of human life. He passed through it, and found it perplexing, painful. He rolled away the great stone which blocked up its exit and shut out the view of what might lie beyond. Through the triumphant gateway out of which He passed to glory streams back along the path an illumination to light the feet and guide the way of pilgrims following; and they are sustained and inspired by the song which they hear of "Peace on earth to men of good-will." — *Rev. S. D. McConnell*, *D. D.*

I suppose the most solemn question which a man can ask himself is this: Am I as yet, in deed and in truth, a Christian? Now, about this there will be four opinions — the opinion of the world, the opinion of friends, your own opinion, and the judgment of God. There is, first, the opinion of the world. We know not what this is likely to be. We know how wide and how vague its opinion is about what makes a Christian. The name is a mere title of courtesy which every one may claim. Then, secondly, there is the opinion of your friends. What is their opinion? There may be a mere echo of the opinion of the world; or it may be at the other extreme: they may sure you the name, unless you are able to pronounce the shibboleth of some narrow sectarian. What is your own opinion? What, as far as you can make it out from His Word, is the judgment of God?

And now, which of these opinions are you going by? Are you satisfied if you simply come up to the world's estimate and can pass muster in its rough judgment? We are hard ridden by conventionalism in most parts of life; but surely a man is lost altogether if he allows conventionalism to come into this holly of houses of his personality. Oh, shall

low, shallow, the man who, on this question of destiny, is satisfied with any judgment except that which he has anxiously and deliberately arrived at in the presence of God! — *REV. JAMES STALKER*, D. D., in "The Four Men."

I have found Him of whom Moses and the prophets did write; I have found how He comes to man's soul, how He dwells, rules, guides, consoles, how He suffices. I have found the Way, the Truth, the Life. Fourteen years ago I prayed earnestly that He would be my sole teacher, and show me the Way of Life — that He would be the centre of all my studies, all my motions; and this balmy Saturday evening I review the past, as Jacob did his fourteen years of servitude. With my staff I crossed this Jordan; now I am become two bands. Wonderful guidance! Blest Angel of the Covenant, who has redeemed me from all evil!

"More things are wrought by prayer Than this world dreams of." — *Letters of James Smetham*.

Men said the old smith was foolishly careful as he wrought on the great chain he was making in his dingy shop in the heart of the great city. But he needed not their words and only wrought with greater painstaking. Look after the old fashioned and at last the chain was finished and picked away. In time it lay cold on the deck of a great ship which sped back and forth on the ocean. There seemed no use for it, for the great anchor was never needed and the chain lay there uncoiled. So years passed. But one night there was a terrible storm and the upper mill was in sore peril of being hurled upon the rocks. Anchor after anchor was dropped, but none of them availed. The chains were broken like threads. At last the mighty sheet anchor was cast into the sea and the old chain was quickly uncoiled and run out until it grew taut. All watched to see if it would bear the awful strain. It sang in the wild storm as the vessel's weight seemed upon it. It was a moment of intense anxiety. The ship with its cargo of a thousand souls depended upon this one chain. What a blow if the old chain had wrought such a灾! But he had put honesty and truth and invincible strength into every part of it, and it stood the test, holding the ship in safety until the storm was over and the morning came. — *J. R. MILLER*, D. D., in "Summer Gathering for Winter's Need."

The girls walked half a mile before coming to the lower mill, when, sitting on a log, they put on their skates. Edith was the first to be ready, and away she started over the glassy ice; but by the time Helen was on her feet, Edith's left skate had slipped off and she was making her way back to adjust it to her boot. Perhaps you have been skating when the skate has loosened, and you have tried to wrench it, now getting it too tight, and then too loose, and have started only to have it slip off again just when you were sure it would stay.

Such was Edith's experience that afternoon; and it did not tend to improve the state of her feelings. Several times Helen offered to assist her, but she said it was of no use for both of them to waste their time. She could wrench it as well as Helen could. Time after time she tried, and, as she looked up to see Helen spinning over the ice, how she wished she had not mentioned skating that afternoon. It was so cold sitting there on the log, and she had so longed for skating. She thought she had been more than punished for her hasty words, as she recalled her mother's warning, "Some day, I am sure, your hasty words will cause you deep regret." She felt that they had already. She deeply regretted that she had uttered them, for she might at that moment have been seated comfortably in the rocking-chair finishing her book. The skate had never acted so before that she could remember, and she did not see why it should now. It slipped at the toe. Ah! why didn't she think before lasting mending and come skating?"

The door had burst open suddenly, and a young girl about fourteen years of age entered the room. Her face was animation itself, and contrasted strongly with the thoughtful countenance of the elder sister who was sitting near the window with a large basket of clothes which needed the "stitch in time" at her feet, and in whose hand was one of chubby Jimmie's red stockings, which was decidedly the worse for wear.

The two sisters were unlike in character. Helen, who was seventeen, had always been a great help to her mother, trying in every way to lighten the burden of care which the charge of a household on a large farm brings. Of course she had her faults, and not being as strong as her younger sister, there were many things she could not do as quickly or as well as Edith when she tried to help, which was seldom. Of late the mother had watched with anxiety the growth of a selfishness and quick temper in Edith, which, if not curbed, she feared would cause much unhappiness in her later life. Helen had grown up and fallen into the work awaiting her without complaint, cheering oftentimes her mother's almost discouraged heart with the uncomplaining acceptance of her duties. But Edith was so different. She did not like work; she was not satisfied with her lot; and because Helen and her mother worked without murmuring, she quieted her uneasy conscience with the thought that "they were older any way, and their tastes were not the same as hers, so it was very different, and not such a cross to them."

At Edith's imperative words Helen looked up and said: "I would like to go, Edith, but this is Saturday afternoon, and you see the pile of clothes that must be mended and put away before tomorrow."

"Yes, that's always the way; when I want you to go anywhere, you refuse. Work-work, work! Some people are very industrious, I know, but when I want you to go, you say that it is kept bright and pure, sullied by nothing of gloom?" Not so holy and beautiful is the evening with which the moon and stars in all their quiet glow glisten in the sky, as evening within, where human hearts beat true and the hours are sacred to the developing of the best home good." — *J. F. W. Ware*.

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## The Sunday School.

FIRST QUARTER LESSON VI.  
Sunday, February 5.  
Even 6:14-23.

REV. W. O. HOLWAY, U. S. N.

## DEDICATING THE TEMPLE.

## I. The Lesson Introduced.

1. GOLDEN TRUTH.—"I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122:1).

2. DATE: B. C. 515.

3. PLACE: Jerusalem.

4. HOME READINGS: Monday—Exa 6:14-22.

Tuesday—Exa 6:1-12. Wednesday—2 Chron. 7:1-11. Thursday—Eph. 2:13-22. Friday—Rom. 12:1-8. Saturday—Psalm 84. Sunday—Psalm 122.

## II. The Lesson Story.

The work is done, and the Temple, after two years of toil and delay and anxiety, stands complete. The free-will offerings of the people have gone into it, and the day has come for its solemn dedication. The leaders of the Return are still living: "The hands of Zerubbabel laid the foundations of this house, and his hands shall finish it" (Zech. 4:9, 10). With Jesus, the high priest, he has survived the machinations of the "adversaries." Associated with them are the prophets Haggai and Zechariah—the first venerable and "well-stricken in years," the other younger and uniting in himself the double function of priest and seer. There is no postponement of the consecration services, as was the case with Solomon's Temple, to the autumnal month of festival. The Passover offered a fitting opportunity, and on "the fourteenth day of the first month," or shortly before it, "the children of the captivity kept the dedication of this house of God with joy." Seven hundred victims were offered in sacrifice, and besides these "twelve be-goats" as a sin-offering—a significant act, showing that the returned exiles, though chiefly of Judah and of Benjamin, regarded themselves as the representatives of the entire commonwealth of Israel. The priests and the Levites were set in their courses, according to the laws of Moses and the institutions of David—the four courses that returned being divided each into six, thus restoring the original number. The Dedication was followed by the paschal festivities, which were celebrated with unusual fervency and thankfulness, "for the Lord had made them joyful, and turned the heart of the king of Assyria unto them."

The new edifice was not inferior in size to its predecessor—indeed, it must have been larger, if the measurements decreed by Cyrus were acted upon—but it fell far short of the first Temple in the splendor of its ornamentation. Further, it lacked the sacred reliques. The Ark had vanished, and with it Aaron's rod, and the tables of stone, and the vase of manna. In the Holy of Holies the Shekinah no longer rested between the cherubim; the fane was empty and deserted. Even the high priest had lost from his breastplate the oracular stones of Urim and Thummim. But despite all these deficiencies the prophet Haggai had predicted a latter glory of the house greater than the former. Dean Stanley notes three marks of difference in the new Temple when compared with the old: 1. The absence from the courts of "those beautiful clusters of palm, and olive and cedar, which had sheltered at times to the idolatrous rites that penetrated the sacred enclosure;" no tree, no grove, we are told, was to be seen within the precincts. 2. The fortress-tower built at the northwestern corner of the sanctuary for the use of the Persian governor, "which became in later times the Tower of Antonia, from which, in like manner, the Roman garrison controlled the proud population of Jerusalem;" also the sign of subjection represented on the Eastern gate (called the Gate of Sussa) by a picture of the palace of the Persian capital. 3. The division of the court of the worshippers into two, of which the outer was known as the Court of the Gentiles.

III. The Lesson Explained.

14. Elders of the Jews—elsewhere (12:12) called "the chief of the fathers." Built—The last hindrance, the opposition of Tattenai, the governor of Syria and Palestine, had been overcome. The latter's appeal to Darius had led to a search in the archives for the original permission given by Cyrus to the Jews to rebuild their Temple. It was not found in Babylon, but at Achmetha (Ecbatana), in the old province of the Medes, the record was discovered. Darius promptly and emphatically confirmed it. He sent word to Tattenai and his associates to stop hindering the work, to furnish money and aid from his own resources, and to make a due hill for this. The elders, therefore, had Tattenai's help in finishing the building. They prospered through the prophesying of Haggai and Zechariah.—We have seen in the last three lessons how stimulating and inspiring these prophets were, and how faithfully they warned the people. Finished—it four years later. The foundation was laid in (p. c.) April, 536, and it was completed in B. C. 521. According to the commandment of God and according to the commandment of Cyrus, etc.—Note the union of the divine and the human. The Persian king "commanded," but they did so because God "commanded." Araxes—referring probably to the king who was on the throne in Nehemiah's day sixty years later, and who contributed to the beautifying of the Temple (7:20). He was the grandson of Darius.

The site was the same as that of Solomon's Temple on Mount Moriah. The top of the hill was a large quadrangle of perhaps 12 acres, 900 feet by 600, so terraced as to be higher in the center. The Temple stood on the hill, only about one-third of the site of the courts in Herod's time, for several acres had been added on the north before he rebuilt the Temple, and he doubled the extent of the enclosure. The structure, if built according to the decree of Cyrus, was 90 cubits high and 60 long (6:3), while Solomon's was only 40 wide and 30 high. But it must have been vastly inferior in ornament and splendor (Peloubet).

15. Third day of the month Adar.—This month corresponded to our February

and March of the present year. Says Peloubet: "The month varied with the new moon. The third day of Adar in 1892 was March 2; in 1893 it was February 20; in 1894 it will be February 10." Adar was the 12th month of the Jewish year."

For the greatest enterprise no help is insignificant. Not only were Cyrus and Darius, Zerubbabel and Joshua, Haggai and Zechariah needed; every man who felled a tree or carried a stone was as really needed as they. The perspective of history throws all these builders into one mass. Tishbatha, high priest, and returning exiles alike into such picturesque relations that we are apt to forget the hesitancy and staggering with which they did their work. Twice as much time was taken to build the Temple as was needed. For a dozen years the scoffs stood in air. During nearly all that time there was room for doubt whether the Temple would ever be finished; but a thousand little causes (incidental help) combined to favorably affect the minds of pagans and Jews, so that God's plan was not marred. And so God today, while respecting the freedom of individual, nevertheless so affects an man by His Providence as to eventually bring to pass His benevolent purposes. There is nothing slight or insignificant. Springs are little things, but they are the sources of the ocean. A hem is a little thing, but it governs the course of a ship. A bridle-bit is a little thing, but see its use and power. Nails and pegs are little things, but they hold buildings together. Never despise trifling aids. Never suppose that any force, little or large, which you can recognize, is unnoticed or unmanaged by God (Hurlbut).

16. Kept the dedication . . . with joy—It was the beginning of a new epoch. The Captivity, with many of the sins that caused it, was a thing of the past. The Return, with the fresh occupation of the old cities, with the contest of jealous neighbors, was also, in part at least, a thing of the past. To the restored Jews life could scarcely be said to have begun until the Temple was finished. With its topstone set in place and its ritual re-established a new page in history was opened.

They remembered Him who had "turned the heart of the king of Assyria unto them," and made him even lend them aid; they blessed the divine Hand which had arrested and diverted the blow of their enemies. "Not unto us," they said, "but to Thy name," etc. (Psa. 115), and their souls thrilled with enthusiasm as they took possession of the new house they had built. Happy they who "drink of the river of His pleasures," whom God makes joyful, whose gladness of heart is not the mere exultation of the flesh, but the pure and healthy satisfaction of the spirit (Clarkson).

17. Offered . . . bullocks . . . rams . . . lambs.—At the dedication of the first Temple the offerings numbered over 140,000; on this occasion they did not number much over 700; but it must be remembered that the worshippers in Solomon's day comprised practically the whole nation, whereas now there were but a few thousands; and we must also remember that it would have been wasteful to have multiplied victims beyond the needs of the numbers present, who partook, in part, of what was offered. **Twelve he-goats**—as at the dedication of the Tabernacle (Num. 8:17). They did not forget the sin-offering in their festivities. According to the number of the tribes, . . .

18. Set the priests in their divisions.—Only four of the original courses of priests were represented in the Return, but by dividing each of these into six, the number of twenty-four was restored and the old names were adopted" (Smith). Says Rawlinson: "The completion of the new Temple was naturally followed by an arrangement of the ministers corresponding to that which had been originally made by David and afterwards adopted by Solomon for the service of the old Temple (see 1 Chron. 23:6-23; 24:1-19)." As written in the book of Moses—Num. 3:6-10; 8:9, 14.

19. Kept the passover . . . fourteenth day of the first month—the usual day of the usual month, corresponding to our March-April. **Priests and Levites were purified together** (R. V., "had purified themselves together")—with the usual ritual ablutions. There is a hint here that the Levites had been more careful to keep themselves from defilement than had the priests. It had been so in Ezekiel's time: "The Levites were more upright in heart to sanctify themselves than the priests" (2 Chron. 29:34).

21. Such as had separated themselves from the filthiness of the heathen—had utterly renounced both the idolatries and the moral impurities of the surrounding tribes; those who were proselytes, and those descendants of the Jews that had been left in the land, who separated themselves from heathen alliances and worship, and had joined the returned exiles. Specially solemn occasions. Of this kind are the passover celebrations of Hesekiah in the year B. C. 726, recorded in 2 Chron. 30, and that celebrated by Josiah in B. C. 624, recorded in 2 Chron. 35. Both of these followed upon a cleansing of the temple, and restoration of the temple worship after a period of suspension. Ezra seems to place the passover of B. C. 515 in the same category. It marked the period of the full re-establishment of the regular ordinances of religion, more or less interrupted from the time of the destruction of the temple by Nebuchadnezzar. Perhaps it is to mark this that Ezra at this point disposes the Chaldean dialect, which he had introduced in chap. 4, and returns to the Hebrew, the established language of the Jewish religion" (Rawlinson).

22. Kept the feast of unleavened bread—another name for the Passover. See the requirement to keep it, as laid down in Exod. 12:15; 13:7. Turned the heart of the king of Assyria unto them—that is, of the king of Persia, who was now king of Assyria also. The Assyrian Empire had been merged into the Chaldean, and that into the Persian, but the original name survived. Note the great power and goodness of God in turning the hearts of these great monarchs, whose predecessors had been the chief persecutors and oppressors of God's people" (Rawlinson).

V. The Lesson Applied.

1. How slowly rises the spiritual temple even of one who is concerned in building it! Years go on, in conversion, the altar was set up, and the initial stones laid upon the sure Foundation, with an enthusiasm which, as in the case of the builders of the second Temple, promised a speedy and splendid structure. But how many obstacles have been suffered to thwart that promise! How very often the work has lagged, or even come to a stand-still! How easy it is to grow weary in well-doing! On the other hand, what need have we to be encouraged to renew the labor zealously, and build ourselves up in the most holy faith, and finish, day by day, the work which the great Architect has given us to do! There should be a temple-like sacredness and beauty in the character of every teacher which his scholars should instinctively recognize (W. O. H.).

2. The famous missionary, Gary, when a boy, climbed up a cherry tree, and, falling, was having quite a missionary revival. Both are doing good work; but the preceding elder could have planned better for Mr. Spencer if he had known of the presence of the first on the field. This suggests the need of co-operation.

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In accordance with this natural burst of joy after so hard-won a struggle are the Psalms, some of which, by natural inference, some by universal consent, belong to this period. Those which either before or now were composed for the Passover, could never have been sung with such zest as on this, the first great Paschal festival after the re-establishment of their worship. They might well be reminded of the time when Israel came out of Egypt and the house of Jacob from a strange land (Psa. 115 and 118). Other hymns may have been added to that sacred Book as years rolled on; but none were thought so fit to close the Psalter with a climax of delight, as the four exuberant Psalms which sum up the joy of the Return. There, more than in any other portion of the year, is the elect lady whose gift it is, and none will wonder that this quarterly conference unites heartily in asking no change of men in this pastorate for next year. A splendid body of young people wait upon this ministry and join heartily in the evening service of song.

Epiping is doing excellent work with its wise, careful, hard-working pastor. Improvements on parsonage property to the value of \$120,000 have been made this year; the sexton paid to Jan. 1; the pastor received three fifths of his year's claim; the presiding elder all of his; wood and oil for the year paid for; and cash ready for interest on debt. A sweet-toned bell reminds the community of the elect lady whose gift it is, and none will wonder that this quarterly conference unites heartily in asking no change of men in this pastorate for next year. A splendid body of young people wait upon this ministry and join heartily in the evening service of song.

The church at Wilton is prospering. A larger number, it was stated, partook of the sacrament on New Year's day than ever before in the history of the church. Four were baptized, and 6 joined the church—4 from probation and 2 by letter. The congregations are large. Six members have died during the past year. Bro. Nottage has much to encourage him in closing his fifth year with this people.

J. B. L.

## EAST MAINE CONFERENCE.

## Bucksport District.

A. WARNING.—It seems that a fraud is at work in this Conference—at least, he has been in several of the large villages on this district—and from his slick method of doing business he is an expert. He represents a book entitled, "Bible Readings for the Home Circle," printed by the "Review and Herald Publishing Company," Battle Creek, Mich. The work is devoted to disseminating Seventh-day Adventism of the rankest kind. The outrage should be denounced from the pulpit. The agent calls attention to good texts on other themes, and carefully conceals the scriptural trick in the sale of the book. In Methodist homes he represents himself a Methodist, in Baptists he represents himself as a Baptist, etc. Many copies were sold in the city of Calais. The fraud has been perpetrated in other places. Be on the watch, and publicly condemn the book.

Milton.—Work here, under the leadership of Bro. T. J. Wright, is prospering. The most cordial relation exists between pastor and people. Congregations are good, social services well attended, spiritual interest on the increase and some conversions. Recently an old backslider was reclaimed. Twice or more years ago he was a power for God. For the past nine or ten years much of his time was spent in drinking and gambling. His conversion seems genuine, and great things are expected of him by the pastor and the church. Union services were held during the Week of Prayer. The meetings were interesting and profitable. Preparations for entertaining the Conference in April are being made. Several of the secretaries of the benevolent societies have already been heard from, and a good time is expected. It is hoped that Conference will give the cause of God and Methodism a boom in this eastern portion of Maine. We hope the time of the meeting of the Conference will not be changed. Efforts are being made in that direction.

East Wiscasset circuit is also doing well. The pastor's wife is very sick and a great sufferer, but a cheerful Christian woman who endures as seeing the invisible.

Wolboro Junction has special Sunday school prosperity, reporting steady growth in Sunday-school interest, the attendance averaging 55 this quarter against 36 for the first quarter of the year. We have only sixteen resident members here, but with harmony and piety we expect to win the people to God, in good repair, value at \$10,000 and free debt. The number of Sunday-school scholars reported in Jan. 92, was 135; number now reported, 95. 3. Of 180 members of the church reported last Conference, 65 have since withdrawn to form an independent organization, which is in charge of a former pastor of the church, who has declared himself withdrawn from the ministry and membership of the church. This explains the depiction. Four other members have taken letters to join elsewhere, and have joined this movement since receiving them. Much strength, however, still remains, as will be seen by the above, in this church. Trials and distress have come to it; but a steady and experienced hand now holds the helm of this ship, while God holds the helm of the storm, and it is passing over. Clear skies and calm seas are ordained for the near future. The security God gives His church and people in every time of trial justifies the confidence expressed by Charles Wesley, when he wrote:

"Who in the Lord confide,  
And feel His sprinkled blood,  
In storms and hurricanes abide,  
First as the Mount of God,  
Second as the Mount of care,  
His Zion cannot move,  
His faithful people stand secure  
In Jesus' guardian love."

Lisbon.—With the temperature without 26 degrees below zero, it was a favor to find shelter within, with Bro. H. C. Libby. His new home is made comfortable by its hot water system of heating, and is as elegant in all its appointments as any seen by this traveler in New Hampshire. Bro. Felt, now in health again, has been engaged in a series of union meetings conducted by Rev. Mr. Land, in which about twenty have entered the new way of life. Some protest against losing their pastor by the limits given to his service by our itinerating system. They were kindly reminded that but for this system they would probably never have had him at all. But they are loyal and trustful and hopeful as to his successor. This church has "put on strength" in the past few years, and is prospering in all its departments.

At Cornish the people are inspired with new courage, the congregations are increasing and finances improving. The preacher has gained a good hold upon the people, and they are anxious to have Bro. Wood continue his services with them another year. He acknowledges generous Christmas gifts. Gorham.—This church has the most hopeful outlook that it has had for some time. The attendance upon the services has increased, especially on Sabbath evenings, when the large vestry is frequently filled and sometimes the room of the smaller vestry is used. The pastor and wife received valuable presents at Christmas time, and his return for another year is desired.

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At Rockport.—Rev. G. J. Palmer is happy in seeing the work of God prosper under his guidance. Nearly sixty have requested prayers, and quite a number of them have been soundly converted. Recently 9 were baptized, 8 received into the church in full, and 10 on probation. Meetings have been held for some time in a new schoolroom. At first there were about twenty present, but one evening of late the house was so packed that the floor gave way and dropped about two feet. A League has been organized with about thirty-five active charter members. The revival work still goes on.

At Gorham, North Street.—The pastor, Rev. N. B. Cook, has been preaching a series of sermons Sunday evenings from "Philippians." A decided interest has been manifested in the services. Eight were recently received into the church, five of them from probation. Some are requesting the prayers of God's people. A new stove has been put into the vestry. Matters are moving pleasantly.

Rockland.—Chaplain McCauley is to deliver lectures on "Life, Prayer, and Work" under the auspices of the Ewbank's League of the Methodist Church. He is also to address a missionary rally at Rockport the next afternoon.

C.

## VERMONT CONFERENCE.

## St. Johnsbury District.

Holton and Morgan.—On a recent Sunday 5 started for the kingdom.

St. Johnsbury Centre.—Eleven have been received at this place.

The district parsonage has been purchased. The price is \$4,300, of which \$2,500 have been rated.

St. Albans District.

St. Albans.—The local Epworth League gave an oyster supper to the District Convention. For a convenient social and cheerful Christian opportunity it was wise and delightful.

Rev. E. A. Reed, Noyan, Mass.: "I have never thought anything to compare with them."

Rev. M. Emory Wright, Hollisdale, Boston: "They are very effective."

Rev. John F. Leathers, Numerous, Eight, Me.: "The best we ever tried."

Rev. F. P. Merrill, West Paris, Me.: "They have been delicious."

Rev. H. M. Hale, West Stockbridge, Mass.: "We greatly enjoyed them."

Rev. George Haskell, So. Waterford, Me.: "The best we ever had."

Rev. George W. Pierce, Brownsville, Me.: "I cannot do without them."

Rev. H. G. Carley, Prospect, Me.: "I have never found anything equal to them."

Rev. A. C. Dennison, Middletown, Ct.: "They work admirably, giving depth and clearness of sound."

Rev. C. B.

## Review of the Week.

Tuesday, January 17.

The Pope creates fourteen new cardinals.  
Extreme suffering from the cold the country over.  
A joint resolution passes the national House that U. S. senators be elected by popular vote.  
Burial of Gen. Butler at Lowell with military honors.  
The National Woman Suffrage Association opens its convention in Washington.  
A fire on Franklin Street causes a loss of \$100,000.  
The House special committee will report adversely on the coal combine.  
Ex-President Hayes seriously ill with angina pectoris.  
Certain foreign newspaper correspondents and several officials resign from France.

Wednesday, January 18.

Death of ex-President E. B. Hayes, at Fremont, O., at the age of 71.  
A revolution breaks out in Hayti.

A chemist gives important testimony in the Husted poisoning case.

The French government ready to meet Socialists and Royalists should they make a demonstration.

The unemployed in Belgium parade the streets and cry for work and bread.

Ex-signature of Warden Lovering, of the Massachusetts State Prison.

Hon. Henry Cabot Lodge elected to the U. S. Senate.

A sled collides with a railroad train at Lonsdale, R. I.; eight persons killed, and ten injured, some of them fatally.

D. C. Gatling claims to have invented an electric gun that will fire 5,000 shots per minute.

A fatal case of alleged cholera in Minnesotta.

The Senate rejects the McCarran Claim bill; no arguments against the Anti-Option bill; pension deficiency estimates submitted to the House; the Appropriation bills dragging; bill passed providing for the punishment of offenses on the high seas.

The sale of the franchises for an underground railroad in New York again to be offered.

The Senatorial contest in New York ends in favor of Edward J. Murphy, Jr.

The Khedive of Egypt changes his ministry without English consent, and is told that it will not be allowed.

The two rival houses of the Kansas legislature still contending.

Eight servant girls in the United States Hotel in this city receive \$5,000 each from John Spaulding, a millionaire bachelor living in the house.

The New York court of appeals affirms the conviction of Carlile Harris for murder.

Thursday, January 19.

Rev. Isaac J. Lansing, of Worcester, called to the pastorate of Park Street Church in this city.

The Kedive backs down; Great Britain maintains her supremacy in Egypt.

Congress adjourns out of respect to the memory of ex-President Hayes.

Cold running short in this city; the dealers raise the price 50 cents more.

The late Horace Smith, of Springfield, leaves a quarter of a million dollars in charitable bequests.

A favorable committee report on admitting Utah to statehood.

Frederick Mees, of this city, demands indemnity of Hail for being unjustly arrested and imprisoned for twenty days without trial.

The Yale-Harvard debate in Sanders Theatre, Cambridge, decided in favor of Harvard.

Senators Hale, of Maine, and Hawley, of Connecticut, re-elected.

Friday, January 20.

German Clericals oppose the War bill in the Reichstag.

Death of Julius Eichberg, the well-known musical composer and director.

Mr. E. W. Halford, President Harrison's secretary, nominated to be paymaster in the United States Army.

The prosecuting committee in the case of Dr. Briggs files notice of appeal to the General Assembly.

Mr. and Mrs. Cornelius Vanderbilt offer to present a student's bursary to Yale as a memorial to their son.

Unemployed workmen at Brussels make a street demonstration and call for bread and open advocacy of force by Socialists.

The Nova Scotia Legislature opens; Gov. Daly speaks of the advantage to the mines from the introduction of American capital.

The defense of prisoners in the Panama Canal scandal opened; M. Balfour of the D. P. D. resigns; the Monarchs outline a program.

Mr. Asa P. Potter asks for the postponement of his trial on the ground of the inability of himself and counsel to see certain books and vouchers.

Saturday, January 21.

A Chesapeake & Ohio train on the Pennsylvania road runs into a local train by fault of a signal man; one person killed, fourteen injured.

Verdict of guilty in the Homestead poisoning case.

President-elect Cleveland attends the funeral of ex-President Hayes.

Speaker Cripe John Tammany in his effort to defeat national quarantine legislation.

Unemployed workmen of Amsterdam attack a baker's shop to obtain bread; a conflict with police.

The Railroad Commissioners condemn the Boston & Maine plan for a union station on Causeway Street.

Robert Louis Stevenson, the novelist, reported to be dying of consumption at Samoa.

Dr. Corseilles Hers arrested in England at the request of the French government; he is too ill to be extradited.

The mayor of Newburyport proposes to close the houses of ill-fame in that city.

Monday, January 22.

Death of Judge W. W. Virgin of the Maine Supreme Court.

An elevator with a million and a half bushels of wheat at St. Louis.

A warrant for the arrest of Arton, the Panama lobbyist, issued on Saturday.

Seventeen persons killed, thirteen fatally injured, and a hundred others burned by oil in a collision on the "Big Four" road near Arton.

Arton, the Panama lobbyist, now suspended to be tried 100 Deputies with 1,350,000 francs.

Premier Fielding, of Nova Scotia, introduces a bill in the Legislature for sealing coal properties to a Boston syndicate.

The Wyoming "invaders," among whom were Messrs. Teobach, Allen and De Bille, Harvard men, discharged by the court.

A belief that Silpholite will conciliate the demands made by the United States Government in regard to the Meade incident.

Great Britain likely to have serious questions to solve in Egypt.

Sixty persons frozen to death in Russia during the last week.

The French steamer "La Campagne" sails with \$300,000 in gold on board.

Death of Louis Q. C. Lamar, Associate Justice of the United States Supreme Court, at Macon, Ga., aged 67 years.

## A Pitable Sight

It is to see an infant suffering from the lack of proper food. It is entirely unnecessary, as a reliable food can always be obtained; we refer to the Gall Borden Egg Brand Condensed Milk. Sold by grocers and druggists everywhere.

## THE EDITOR OF THE METHODIST REVIEW.

[Continued from Page 1.]  
the scientific researches that have given the world the

## Doctrine of Evolution.

Herein is one of the weightiest responsibilities that rest on his shoulders. Whether the results of the past decades be universally accepted or new interpretations are made, the doctrine of evolution will modify more than anything else old conceptions of history, science, theology, and indeed all learning. The majesty of his responsibility here is in the possible influence of hasty judgments on the part both of youth and maturity unless guided by a master hand. Even though all these changes be accepted as truth, the sudden overturning of previous conceptions may prove revolution rather than evolution to the individual.

Fourth, he must be

## A Critic.

Not only is criticism necessary as a department of learning, but he must be as carefully and severely discriminate between contributions to the Review as he does in the productions of his own pen.

Fifth, he must grasp the

## Present Trend of Theology and Biblical Criticism.

In this he will be most severely tested, as in the interest of truth he must give space to views opposed to his own on his most cherished beliefs. Not only must his own mind be receptive of all that is good and true in the latest results of Biblical scholarship, but he must judge carefully as to what should be presented to his readers, allowing prejudice no scope whatever. He must be familiar with the accumulated results of this century and must penetrate the possibilities of the next. The faith of the present generation may be said to be hanging in the scales of Biblical scholarship. More than this: As was said at the Grindal Conference, Biblical criticism may unite the church. The editor of the *Methodist Review* must not be a recipient of second-hand notions as heretofore, but must be an original scholar himself.

Sixth, he can best serve his church and humanity if he is a

## Successful Student of Social and Economic Problems.

The mission of the church today is to bring about social peace. Only a student of political economy and social science can point the way to the future triumph of Christianity. The industrial changes of the last century have gone on unrecognized by the church. In theology, both practical and dogmatic, she has advanced, but economically and socially we have an eighteenth-century church.

The Roman Catholic Church, the Church of England, and the Liberal churches are working their way out. Methodism, the alleged church of the people, has done little to understand the laborer. The great gulf between rich and poor, so far from being bridged, is emphasized by the growing wealth of the church. The future rulers of the civilized world are the laboring men. If the church fails to do its duty to them, it is lost. A man of power, of sympathy, of profound scholarship in the editorial chair of the *Methodist Review* may turn the tide in favor of the teachings of the Carpenter of Nazareth. A man lacking these qualifications may impede the whole future progress of the church. The greatest demand of the church is for an editor who shall lead in social reform.

These are some of the demands made by the coming generation on the church and on its leading periodical. They can only be met by a thinker, and best by a young man.

## BISHOP BROOKS IS DEAD.

This startling announcement was brought to our office on Monday morning, and so great was the surprise and shock, and so unwilling were we to believe the report confirmed, that for a season we doubted if the dreadful declaration were true. "But he is dead," affirmed many friends, in words of peculiar tenderness and sorrow. These lines are written as we go to press, and with heart heavy and oppressed with a sense of personal bereavement. He was taken ill on Thursday, the 18th inst., at his home in this city at 250 Clarendon St., with sore throat, which assumed, on Sunday night, a diphtheritic character, and he died at 6:30 a. m. Monday morning of heart failure.

Phillips Brooks was born in Boston, December 15, 1835. He attended the Boston Latin School, and entered Harvard College when 16 years of age, graduating in 1855. He pursued a course of study at the Episcopal Divinity School at Alexandria, Va., and went to his first parish, the Church of the Advent, Philadelphia. In 1859 he came to Trinity Church, Boston. April 30, 1861, he was elected to the bishopric. The peculiar circumstances attending his election are still fresh in the minds of our readers. Perhaps no man save Beecher or Spurgeon was ever heard in pulpit or on platform by so many interested and grateful hearers; but through his published volume he had secured a larger constituency who felt a personal sense of gratitude to him for his helpful printed utterances. Among his works with which the public are specially familiar are the following: "Lectures on Preaching," Yale 1877; "Sermons," 1878; "The Influence of Jesus" (the Boston lecture, delivered in Philadelphia in 1879); "The Candies of the Lord and Other Sermons," 1881; "Sermons Preached in English Churches," 1883; "Twenty Sermons," 1886.

For our church and ministers he had always a generous and sympathetic word. In our pulpits and on our platforms he was ready to speak. There are many men in our ministry in and about this city who loved him as a brother. Though the busiest of men, he would yet make time to attend to all sincere demands upon his thought and attention.

Many a time, when making some request of him, we would intimate that we should consider his silence an indication that he was not able to do what we desired. In all cases, however, a reply was received written in his own beautiful chirography and often at length with some delightfully genial and fraternal assurance. We shall not see his like again. There was but one Phillips Brooks, and he was the greatest preacher of his age.

The Boston Methodist Preachers' Meeting and the trustees of Boston University took appropriate action on learning of his lamented death.

## THE CONFERENCES.

[Continued from Page 5.]

steed of the smaller amount previously reported, and it is practically all paid.

Allen St., New Bedford. — Rev. John Graham, a singing evangelist, is conducting revivals.

and the trustees of Boston University took appropriate action on learning of his lamented death.

## THE BOSTON PARALYTIC AND NERVOUS INSTITUTE.

208 Tremont St., Boston, Mass.

For the treatment of Paralysis, Deformities, Epilepsy, Brachycephaly, and Nervous Diseases in all their forms. The only paralytic hospital in New England. Patients boarded and cared for. Office-treatment if desired. Institute open daily from 9 A. M. to 4 P. M.

## THE CONFERENCE.

[Continued from Page 5.]

steed of the smaller amount previously reported, and it is practically all paid.

Allen St., New Bedford. — Rev. John Graham, a singing evangelist, is conducting revivals.

and the trustees of Boston University took appropriate action on learning of his lamented death.

## THE BOSTON PARALYTIC AND NERVOUS INSTITUTE.

208 Tremont St., Boston, Mass.

For the treatment of Paralysis, Deformities, Epilepsy, Brachycephaly, and Nervous Diseases in all their forms. The only paralytic hospital in New England. Patients boarded and cared for. Office-treatment if desired. Institute open daily from 9 A. M. to 4 P. M.

listened vainly on so many occasions to have said. He laid hold of the intuitions of the soul, and answered their most earnest interrogations. He seldom quoted. He stopped not to prove; he rarely antagonized; he had a message from the skies as new and fresh as it were never told before. He had a helpful message. He preached a Gospel of good news, of edification, light, hope and cheer. His theology culminated in love to God and love to man. His love for men and desire to serve them so rallied him that while he never spoke of it, specifically, yet it went out of him with inspiring and sympathetic touch to all. The audience gratefully recognized that the preacher was struggling to make the Gospel simple and helpful to

That, together with his large vote the year before, made him the "logical candidate" for the December election of '92. All the newspapers and the moral forces of the city favored his election; all the worst elements of the city opposed him. Money was spent lavishly, votes were bought unblushingly, to secure his defeat. His election was a great triumph for righteousness and a personal honor of which he may well be proud. His administration begins with vigor. The decrease in arrests for drunkenness was instantaneous. One liquor raid and seizure the first day resulted in a conviction, and several fines. The decrease in drinking is conceded by all except those who lie "for revenue only" or for hatred of morality. The delinquent chief of police has been deposed and a man of excellent record secured for the place. It is an honor for a Methodist to be elected to office on such an issue, and I venture a prediction that Mr. Brock will bring no dishonor to himself or to the church in the way he meets the obligations of his office.

Portuguese Mission. — Prof. Geo. B. Nind

the missionary, went to Provoston, Jan. 17, to hold meetings with the Portuguese people of that place. One hundred and fifty Portuguese were at the Centenary Church to hear him the first night, and about 250 the following night. This is a work that calls for our co-operation and our prayers.

Provincetown, Centenary Church, is enjoying a prosperous year. There have been several baptisms and some valuable accessions to the church membership. The week-day prayer-meetings are better attended than formerly, and the Sunday-school is gaining in members. No class is being formed, composed of persons not members, and many Sunday-schools are antecedents of special meetings now being held. The good people of this parish presented their pastor, Rev. A. Kidder, on Christmas day, a purse, a \$125.00, and the King's Daughters an active and energetic organization, remembered Mrs. Kidder with a present of \$25.

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